HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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HERALD OF FREEDOM.
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N. P. ROGERS, Editor.

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HERALD OF FREEDOM.

For the Herald of Freedom.

Portsmouth A. S. Society.

At the Annual Meeting of this Society, July 4, 1838, the following officers were elected for the ensuing year.

Rev. David Millard, *President.*
H. I. Rugg and
Benja. Cheever, *Vice Presidents.*
N. B. Folsom, Jr. *Rec. Sec.*
I. F. Shores, Jr. *Cor. Sec.*
John I. Lane *Treasurer.*
E. C. Ewens *Agent.*

J. H. Knight, Dr. John McCrillis, Jona. Barker, N. T. Moulton, J. D. Pillow, Joseph Harvey, George Boothe, James Perkins, John Stavers, F. W. Rogers, Thos. Clapham, Benj. Akerman, *Executive Committee.*

The following report was made by the Corresponding Secretary:

Time ever onward has brought us to another and the fourth anniversary of our society; and whilst we have come together to transact the customary business of this meeting we have abundant occasion to remember, and to speak of the kind and fostering care of an overruling providence, by which not only this and other kindred societies have been sustained, but new societies formed and the cause advanced beyond the expectations of its warmest friends; and the circumstances under which we meet warrant us in the belief that a train of measures have been put in movement, whose end will be the liberation of every individual now held in bondage in this country. Oh happy consummation! well may our hearts burn with zeal in this most emphatically philanthropic cause. The Portsmouth Anti-Slavery Society was formed in Sept. 1834, at a meeting of the friends of abolition, by adopting the following resolution: "*Resolved,* That we form ourselves into a Society, and unite our efforts with the friends of abolition throughout our country in effecting the abolition of slavery." The first meeting after the adoption of this resolution was not until Feb. 27, 1835, at which meeting the following was adopted as the preamble to the constitution and the sentiments of the Society.

"Whereas, we believe that slavery under all circumstances is a violation of the law of God; that immediate emancipation is an imperious duty, that slavery can only be abolished in this country through the influence of a correct public sentiment, and therefore, that the diffusion of knowledge on this subject is highly important, we hereby agree to form ourselves into a Society, &c." I have copied the foregoing preamble to set forth to this meeting the principles we have adopted, and to show that the abusive names which some individuals have endeavored to affix *to* us, do not *belong to* us; many and strange are the terms that have been applied to us; we have been called enthusiasts, hypocrites, creators of mobs; *some* are accused of using the subject of abolition as a hobby horse on which to ride into power; *others* of a desire of amalgamation, and all of us, with turning the country upside down with our new doctrine. New doctrine? they have mistaken the term, it is no new doctrine we advocate, it is as old as the evil it endeavors to cure; thousands of years ago were the same opinions held, and it was inculcated in words of holy writ, that "God has made of one blood all nations that dwell upon all the face of the earth." No, we claim not the honor of any new discovery; this glory belongs not to us, that we make the Bible our text book, and to the God of the Bible do we look for the success of our cause. The first public address before the Society was delivered by the Rev. Mr. Root, in the South Church, July 4, 1835, an interesting meeting, though but thinly attended. July 2, 1836, the Society was represented by a delegate at the New-Hampshire Anti-Slavery Convention at Concord. On the 4th July of this year also, a public lecture was delivered by Mr. T. H. Miller. This meeting deserves something more than a passing notice. It had been notified in the public journals that "An address on the subject of civil liberty would be delivered in the Pleasant Street Church," and it was but reasonable to expect that as this was the "glorious fourth," the day celebrated as the birth day of the nation, the day on which our illustrious forefathers, in solemn assembly had declared that "all men are born free and equal," and had there pledged "their lives, their fortunes and their sacred honor" to sustain this righteous declaration; that at the appointed time, that temple would have been filled with joyful listeners to this ever interesting subject; but how different from this was the fact; whilst as yet the chiming of the bells and the roar of cannon had scarcely died upon the air, a portion of our citizens, forgetting the cause of their rejoicing, by noise and confusion endeavored to break up the assembly, met for the sole purpose of examining the principles of that liberty for the enjoyment of which they had sent up their loud acclamations. Oh tell it not in the dominions of Turkey, publish it not in the streets of Rome, lest the inhabitants of those places laugh us to scorn for our want of consistency. In June of this year, it was voted, that this Society institute a monthly concert of prayer for the abolition of slavery;—since which time the Society has held a concert of prayer on the last Monday evening of every month, which meeting it is believed has been the means of doing much for the advancement of the cause, inasmuch as facts have been brought out, calculated to make every one feel that the system of slavery is a great evil, and much prayer has been offered to God, who has the hearts of all men in his hands and can cause the truth to accomplish its desired end.

During the last year the progress of the cause has been very considerable; new names have been added to the constitution; some who once opposed openly the cause, now feel ashamed of their conduct, and have promised us so much favor as this, viz. that they will protect our public meetings from violence and mobs. Since July last, we have been represented at three conventions, one at Boston and two at Concord. A few weeks since a lecture was preached before the Society at the Pleasant Street Church. Here again it was attempted to break up the meeting by violence, but the timely efforts of some gentlemen, friends of order, but not abolitionists, did much to quell the mob, and but slight damages were done.

By this hasty sketch we see that, what was begun in feebleness and fear has advanced slowly, yet surely, and we are encouraged to hope and believe that by prudence and zeal on our part, this object will receive that attention which its importance demands; indeed what can hinder it, for who that has the feelings of a man can contemplate this subject without feeling his soul moved within him. More than two and a half millions of our fellow men held in bondage, denied many of the common privileges of life, and what is worse, denied the blessings of the gospel; immortal souls, hastening to the bar of God, not from amongst a heathen people, but from the very midst of a nation, than which there is not a people on the face of the earth more blessed with religious privileges, and yet they go ignorant of the way of life and salvation. What a theme for contemplation, especially christian contemplation; have we not reason to fear that when we meet them at the bar of God, our conscience will condemn us for our want of interest in their behalf. We talk of sending the gospel to the heathen of the other hemisphere, whilst here is a people in our own country, making a part of our own families, for the teaching of whom to read the word of God, it is in many cases made a crime punishable with fine, imprisonment and death;—most true is it that the love of money is the root of all evil, which love of money is the hardest thing to be overcome in the mind of the slaveholder, before he will consent to emancipate his slave. But is there not a brighter day dawning; the inquiry awakened at the South argues that there is. Southern gentlemen begin to ask what we propose to do, an interesting correspondence has been had between the southern delegation at Washington and Mr. Birney of Ohio, and it is believed that if the South will but candidly examine the subject, the whole system will appear as it is, oppressive to man and a sin against high heaven. We have great encouragement to go on, and cast in our mite with the mass of influence now exerted on this subject; let us not indulge the thought, that, as we are so far removed from the evil we would endeavor to cure, that, therefore we cannot accomplish any thing; if our hearts and motives are right we can do much; the widow's mite though mean and contemptible in itself called forth more praise from our Divine Lord than the splendid offerings of the wealthy.

HENRY I. RUGG, Cor. Sec.

Portsmouth, July 4, 1838.

Our Society numbers about 60 members at the present time, and others waiting only an opportunity to join us. But little effort has been made, as yet, to increase our numbers since our organization. Though weak in numbers, we are strong in faith—we believe we shall not labor in vain nor spend our strength for nought, if we act wisely and perseveringly, as I doubt not we shall, provided we do not trust in man for wisdom and strength, but in God, who alone is able to turn man from the error of his way, and crown our labors with triumph and success.

Yours sincerely and truly,

JOHN I. LANE.

For the Herald of Freedom.

First of August at Milford.

The friends of the slave and those who rejoice in his deliverance held a meeting at Milford, Aug. 1, 1838, in order suitably to notice the great event which on that day occurred in the emancipation from West India slavery.—An address was delivered by Mr. Richardson, after which the following resolutions were adopted. Much interest was manifested, and a new impulse given to our cause.

S. D. DARLING, Pres.

J. M. GOODEN, Sec.

Resolved, That the first of August is already a proud day in the British colonies, and that it is destined to be such throughout the enlightened christian world, because upon it were reaped the first fruits of the triumph of justice over tyranny, of humanity over avarice.

Resolved, That while on this occasion we tender our hearty congratulations to the friends of the slave in Great Britain, for their indefatigable, persevering efforts for immediate West India emancipation, and we are also called upon to render devout thanks to God, that he has crowned those efforts with success.

Resolved, That our warmest sympathies are extended to, and that our most fervent prayers shall arise for those our injured brethren who have just been elevated from merchantable commodities to the rank of lords of this lower creation, that they may in all things prove themselves fit for, and worthy of the great change.

Resolved, That this day gives no doubtful omen to abolitionists in this country of what shall ere long be the result of their efforts in behalf of the bleeding, suffering slave, and that in the triumphs of this day, the opposers of our cause and the wishers for the continuance of slavery may read the death warrant of their hopes in this matter, signed, sealed and delivered us with the sanction of the immutable Jehovah.

Resolved, That we do here renewedly consecrate ourselves to the anti-slavery cause, in the full determination never to relax our efforts till by the blessing of heaven we meet to speak of American, as well as West India emancipation.

The following was read before the Society as the Quarterly Report of their Agent.

In presenting to the Hillsborough Co. Anti-Slavery Society, a report of its operations since their last quarterly meeting, so far as these labors have been performed by their agent, perhaps brevity will be its chief interest. It should however be premised, that the interim of time which it covers, is the most unpropitious of any portion of the year, for such an object as yours. A season when, in an agricultural community like that of this county, every man's hands are almost constantly employed during the hours of day, while the night without curtailing its utmost length, affords but the necessary hours for repose. It is so obvious, that I cannot make it more so, that comparatively little could be accomplished in lecturing, except on the sabbath. In a community, where little had yet been done, as was the case with most of the towns in this county, and is still the case in many of them, in a cause unpopular as is ours, it was to be supposed that prejudice against its introduction on that day would sometimes raise an objection. Disadvantageous, nevertheless, as has been the season of the year, your agent has found opportunity to deliver about forty public lectures on the subject of slavery in various places, and all with the exception of four in this county. These have been delivered to audiences varying in numbers from 40 to 300. The places too of convening to hear these addresses have been diverse; at one time in the snug, comfortable school room; at another in the vestry or public lecture room; some in the sanctuary of God to the church-going throng, and in a single instance where none of these could be obtained, beneath the Great Builder's arcade whose broad and magnificent entrance none can close up; whose burnished, blazing chandelier no man extinguishes, no, not even to conceal slavery's hateful visage.

Here the inquiry may arise, what is the course pursued by your organ, to gain admission to communities? In answer, he would say his course is to take all honest means for that purpose. One thing with him is settled, viz. if individuals in any place want to hear upon the subject he advocates, they have a right to hear, independent of others; nor does his right to speak, or theirs to hear depend upon the will or consent of any other one. It is a right conferred by the great God, and guaranted by the laws of our country, therefore not dependant upon any man's *ipse dixit.* While such has been his course on the one hand, he has always wished for the approbation of all, especially those who are the acknowledged guardians of the public welfare. It is only where these refuse him aid, or obstruct his entrance, that he plants himself on his reserved rights. As to his course of treatment of others who happen to differ from him in their views on the subject of slavery, he thinks he may safely say, that in his public lectures he has uniformly abstained from the use of harsh, acrimonious language towards them, even though he may have met with coldness and incivility from them. Of this however, it becomes others rather than the writer to bear testimony.

As to the amount of labor performed, it has been the aim of your agent to do all that circumstances seemed to admit. Something in addition to lectures it is believed has been done, by disseminating books, getting subscribers for the "Herald," putting in train measures for the formation of societies and the like.

Whether or not, his efforts have been well directed, whether they have given an impetus to our cause, is for abolitionists to decide. If there be any thing of which he would complain, it is the want of spirit, and sometimes even of cordiality on the part of professed abolitionists themselves. That fig tree surrounded only by thorns, is most likely to escape the reproach of the weary traveller, if it yield but leaves.

Our future prospects, as they appear to me, are encouraging. Though New-Hampshire be a rugged soil, it nevertheless yields to the hand of the tiller. Let then the laborers go forth and scatter the seed, for quickly shall the harvest be fit for the sickle. Our encouragements are numerous. Let us but remember our gain during the past year, comparing it with the amount of labor bestowed, and say, ought we to be disheartened?

Cast your eyes to the luxuriant plains of the West Indies, and see that sable population buoyant with hope, bursting with gratitude, lately the possessions of avarice, and say if it be not an ample reward for a little anti-slavery effort, yea, sacrifice? If this does not move us, let us turn to the rice fields of our own sultry South, and gaze upon the toil-worn, sorrow-stricken countenances of our own fellow countrymen in chains, and if our hearts are not moved, then are we ourselves worthy the collar and the yoke.

Of what remains yet to be done in this county, or what can be done forthwith, may be said in few words. There are yet a few towns in which, so far as the knowledge of your agent extends, no lectures upon the subject have been given. In many others but one or two, whereas a thorough course of lectures, establishing our principles and canvassing the whole field, should be given in every town if practicable. That this can be done in most places is certain. That the best season of the year for an attendance of those, who would wish to hear, is at hand, is as obvious to the Society as to their agent. Perhaps in closing, a word as to funds is in place. Little, as yet, has been done towards defraying the expenses incurred by your agent, or for the promotion of our cause in general. Contributions have not been solicited, because it was not deemed expedient at this stage of our cause.—That the friends of the slave and of humanity will feel, and that too in their pockets, admits not of a doubt. If not, then are we unlike our brethren, who have long been in the field, and borne the heat and burden of the day. What shall be done upon this point as well as others, is submitted for your decision and action,

by your fellow laborer for the slave,

S. D. DARLING.

From the Independent Messenger.

Measures of the Abolitionists.

One more objection which we had forgotten. 'Tis singular, new and curious, and probably never troubled but one man's head. It comes not from a pro-slavery man, but, "substantially"—by profession—"an abolitionist"—a good natured man on all occasions, cautious, and prudent, always standing aloof and carping at abolitionists, "declining to join them because he feels unwilling to share the responsibility of their measures," and always cutting and trimming his moral, religious and ministerial sails to bend to his political barque and square to his political breeze. But the objection: Well—He thinks there can be no question, that the objects of voluntary associations—the anti-slavery society, for instance—are good, and that the thing *in itself* is good, calculated to produce beneficial results, by combining moral power;—but then there is danger of their going too far—of their being unwilling to disband when their objects are accomplished. Julius Caesar, he said, when he had conquered his enemies, turned his arms against Rome. This was human nature. The anti-slavery leaders, he thought, were ambitious; and when slavery was abolished, would be unwilling to separate, but would probably feel disposed to turn the great power of their society against something else.

We confess our utter inability to answer this objection. It presents such a terrible front, that we dare not encounter it. We must, therefore, bow, with great humility to the wisdom and originality of its author, and caution all our anti-slavery readers to beware how they follow the measures *such ambitious leaders, who* for the last six years have set at defiance and held in contempt, the cautions of the timid and remonstrances of the prudent, the threats of the man-stealer and violence of the mob, the knife of the assassin and torch of the incendiary;—*who* have so pleased and pampered the populace, that they have been honored with rotten eggs, brick-bats, tar and feathers, halters, and death; *who* have bowed so obsequiously to the rulers, scribes and pharisees, that *they* have called abolitionists fanatics, deserving of all the marks of distinction thus richly bestowed upon them; and *whose* course has, on the whole, been so polite, that the objector has constantly declined connecting himself with *them,* lest by so doing, *he* should lose a round or two from the ladder of *his own ambition* and *promotion.* No one in his senses can doubt there is danger in following *such* men. He might almost as safely attempt to unite with *Him who* "had not where to lay his head," and to make himself responsible for *His* imprudent measures. Ten to one, no sooner will slavery be abolished, than you will find these fanatics at merciless war with perjury, profanity, theft, gambling, licentiousness, war, drunkenness, or some other vice "upheld and supported by the prevailing will and voice of the brotherhood." "Julius like," they will not disband, but turn their arms against the sins of their own countrymen, storming the fortresses, domestic as well as foreign, and exterminating one after another, till not a christian can get drunk, a politician keep a mistress, nor a soldier shoot his enemy, without material danger to their character and standing. Surely in view of such a fearful catastrophe no prudent man will hereafter, join an anti-slavery society.—'Twould be almost high treason against Beelzebub.

Thus much for our moral machinery. Now for its application. Against this, the objector will probably take his fault-finding position. He will probably say, the principles may be true and the measures sound, but by an indiscreet application, they will be more likely to defeat than to accomplish the proposed result."

A man may be dangerously ill, in imminent need of a physician and medicine,—another may undertake to examine his case and administer the necessary drug,—he may have the medicine in his pocket which is wanted, and which, properly applied, will remove the disease and restore the sick man to health: But if he be an ignorant quack, who knows not one disease and drug from another, who will deal out opium for rhubarb, and henbane for castor oil, and who will bleed for a broken leg and amputate for a fever, he will be quite as likely to kill as to cure his patient. A ready and skilful physician, acquainted both with diseases and medicines, is just as necessary to a removal of the disease, as the medicine itself. Just so may the abolitionist be engaged in a good cause, his principles may be sound and his measures judicious; but if he be ignorant of men, know not how to apply these measures, but denounces when he should persuade, and calls hard names when he should apologize, he will not be very likely to attain his end; but, by his "indiscreet zeal and censoriousness" will in all probability defeat, instead of accomplishing, his object."

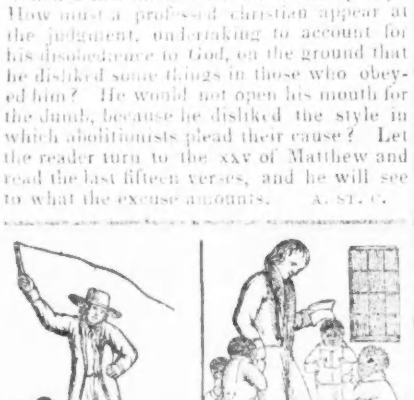
Excellent! We'll be the quack, the objector the learned and skillful physician, and the poor slave the sick patient. He and we are both made acquainted with his condition, come to his bed side, find him in transports of agony, groaning, writhing, struggling and gasping for life. He shrieks out, on our coming into the room, "*help,* HELP NOW, *or I* PERISH." We take our stand, back towards him, and look at each other, gravely discoursing on our hatred of sickness in the abstract, and making liberal professions of willingness to exert ourselves for its removal. But as to the poor skeleton before us, we hesitate, don't like to move lest we should go wrong,—know he must die as he is, but afraid to give him any thing, lest it should make him sicker! He groans out again, "DOCTORS, do you mean to let me die?" Sensible that he can remain but a few hours without relief, I attempt to give him an opiate. But my cautious neighbor cries out, "forbear! You do not know enough about disease and medicine to interfere in a case like that." "Well, doctor, wont you take it in hand? He must have help or die immediately." "*That may be,* says the doctor; but I am not sure he will *live,* if I attempt to cure him,—and I have no notion of resting under the suspicion of being a murderer." I have the same medicine he has,—but he insists I shall not give him a particle, because I do not know how to apply it.—Is it not then his duty to administer it without a moment's delay? If it be in his power to save the man's life, and yet he refuses so much as to make a trial, is he not guilty of his death and that a thousand times more than though he had done all he could, but the man died in his hands?

Now let us apply the illustration. The opponent believes our principles and measures both righteous, but refuses to connect himself with the anti-slavery cause because abolitionists do not apply them discreetly. Why then does he not step forward and make the application himself. He complains that *we* use harsh and violent language, and thus defeat our own objects. Very well. *He* is not obliged to use harsh language,—*he* can select his words with as much prudence as he pleases. Let him come in and do better. *He* will never have to answer for a word *we* say. We have done the best we could with the men and means we had. Our cause has been extremely unpopular. The timid, cautious and prudent have shunned it, because they disliked the reproach with which it was attended. None were willing to "open their mouth for the dumb," but bold, fearless, headstrong men, who had more conscience than love of praise, and who were willing to write and speak with a moral halter round their necks. *These* are not the men to select smooth terms, to round off sharp cornered sentences, or to dodge, *very politely,* brickbats and rotten eggs. Had *prudent, cautious* men taken hold of this great cause of humanity at the commencement, had *they* shown sympathy for the *slave* instead of the *oppressor,* obedience to *God* instead of "the *brotherhood,*" and a concern for *wretched millions,* instead of *what they "should eat and drink,"*—had *they* given their *influence* to *this cause* and *their counsels* to the *abolitionists,* instead of *shunning, denouncing as mad fanatics,* and *indirectly encouraging* the most brutish of the rabble to mob them;—*these evils* of which they now complain would all have been avoided. Even *now,* do *they* not stand looking on with a Lynx' eye, carefully noting every fault, observing every error, carping at every mistake? *Why do they not take hold and correct* their faults, if they see them? and not be "passing by on the other side," while the slave lies perishing for want of help?—Let them charge us with fanaticism. *They* will never be exposed to it themselves. But let them escape the charge of inhumanity and cruelty if they can!

They complain of our leaders. But we do not acknowledge any leaders, nor would we, even if they were among us. We are brethren in this cause, working shoulder to shoulder,—and it is difficult for any man to acquire influence or popularity with abolitionists, except by his devotion to the great object. But if the opponent will have it that we *have* leaders and yet persists in his

dislike to follow them, let them buckle on the harness himself, and give us a better lead. We shall not hesitate to follow him, if he but leads in the direction of emancipation. If he will have it that we have commanders in this warfare, but he dislikes some of their tactics, we assure him we have plenty more just such commissions as they hold, and steeds, saddled and bridled, just such as they ride. Let him join the ranks, serve the cause faithfully, show himself worthy of promotion, and he shall have the highest commission we can give and the most gallant charger we own. He may pocket the one and mount the other, put the rowels to his flanks and lead the van; tho' they conduct him to a martyr's grave with Lovejoy, who went to his reward within about six months after joining "the armies of the living God."

Now if the objectors know where all our errors lie, why do they *not* come in and correct them? *Who should do it*, but *those who see them?* Whence, then, this carping about men and measures? Whence this cry about indiscreet application? Why do they not take hold and mend the fault and make it right? Why do they not come forth immediately and remove all the evils they complained of? Is not the cause worthy of the trial? Is not the cry of suffering millions sufficient to command their attention? Is not the emancipation of one-sixth part of our countrymen an object of sufficient magnitude to command their efforts? Whence this unchristian and cruel apathy? How must a professed christian appear at the judgment, undertaking to account for his disobedience to *God*, on the ground that he disliked some things in those who obeyed him? He would not open his mouth for the dumb, because he disliked the style in which abolitionists plead their cause? Let the reader turn to the xxv of Matthew and read the last fifteen verses, and he will see to what the excuse amounts. A. ST. C.



Which of these systems of education shall we hand down to p[illegible]

HERALD OF FREEDOM.

CONCORD: SEPTEMBER 1, 1838.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.
DECLARATION OF 1776.

All men are born equally free and independent: and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

All men are by nature equally free and independent and have certain inherent rights, of which, when they enter into a state of society they cannot by any compact deprive or divest their posterity—namely the enjoyment of life and LIBERTY, with the means of acquiring and possessing property and obtaining happiness and safety.—CONSTITUTION OF VIRGINIA.

The Keene Sentinel

Has published the call for an anti-slavery convention in the fine old county of Cheshire. We thank the Sentinel in the name of humanity and of the panting slave. Every county convention is an additional burden, heaped on the back of the staggering old she dragon,—New-Hampshire loads are all clear granite to her—she rather carry a square league of Pennsylvania than an acre of the granite. The voice of Cheshire will be heard by the south—and what is more, by the north. We rejoice to see the convention at Keene, amid the intellectual constellation that clusters there. Let us see whether the stars of Keene will *culminate* on the grand occasion—the Chamberlains, Hendersons, Hales—the Parkers, Edwardses and Wilsons—the Twitchells—oh, what an occasion for them to give their names honorable remembrance, even at this late day, in this struggle for liberty. Let us see if Rev. Mr. Barstow will retract before the convention his cruel insinuations against George Thompson's character, made at the church door at Plymouth, when the venerable Dr. Church uttered his memorable "away with him—away with him," in the true style and spirit of the days of chief priests. Thompson—whose name is hung on high in England, with Clarkson's and Wilberforce's, Buxton's and Brougham's—and whose enthusiastic eulogists are such men as Ralph Wardlaw of Scotland. Has Mr. Barstow ever heard of RALPH WARDLAW?—Whose testimonial would he most readily endorse and circulate, HIS or *Watson Webb's?*

The Sentinel

Has also manfully taken up our glove and answered our challenge. Our heart beats thicker as we prepare for the encounter. We will use no *lead* however in this our affair of honor.

Two "unprovided-for difficulties" our Sentinel antagonists have thrown into the arena for our removal. Oh for "Atlantean shoulders fit" &c.—Difficulty 1st. "Neither the people collectively, nor Congress have any *power* to abolish slavery in the slave States." A difficulty indeed, which if it existed, would doom our country to be the sink of slavery to all perpetuity. But the difficulty with this—"difficulty"—is that it a'nt true in fact. Can't the American people, collectively, north and south abolish southern slavery? Why if the constitution were point blank in favor of its perpetuation, "the people collectively" who can alter the constitution, could abolish it. The people collectively can amend the constitution and provide expressly and in so many words for its abolition. Three fourths of the States can do it. Congress can now abolish it in the District and Territories and that would kill it every where. One solemn national expression of opinion against it, and your Calhouns and Prestons could not hold up their slaveholding heads in Congress ever again. No slaveholder would appear in Congress, if that body should fix upon slavery the reprobatory seal of this nation. Congress then can virtually abolish it in the slave states, now. Congress can stop the inter-state traffic. She has *nominally* abolished the foreign trade, by virtue of the power "to regulate commerce with *foreign nations*"—and she has the same identical power over commerce "among the several states." The suppression of this trade would smother the system and make it so infamous, that nobody ashamed of being a pirate, would be guilty of slaveholding, and it would perish. But the people collectively in New-England have the *moral* power to annihilate slavery throughout the nation, and they have pretty nigh effected the main work already. A small minority of them have done that which slavery cannot survive. They have put the south to the issue, whether slavery is right, and she must maintain that it is, or the old dragon goes head foremost overboard, amid the execrations of mankind. But if the people could not amend their constitution so as to give Congress unlimited power to abolish slavery in the land, and if Congress had no power over the District or over the domestic inter-state trade, the "difficulty" is not an "unprovided-for" one. Abolitionists could abolish slavery in the south by moral power alone, and that is what they aim to do and are doing and have already secured, as the result will soon demonstrate. There is no difficulty or trouble in our way, but Jack-slaveholding opposition to us here at the north, and that, thanks to God, we have amply provided for.

We wish to say more about the other difficulty, than we have room for this week. That is a horrible difficulty, to be averred by a republican newspaper—that "SLAVES ARE PROPERTY" That averment will prove a "difficulty" in the way of our friends the Sentinel's honor and peace of mind, by and by, which the fires of contrition will scarcely "provide for." Slaves property! Do the Messrs. Sentinel mean so?

Plymouth Anti-Slavery Fast.

Our readers were informed, as an interesting anti-slavery event, that an anti-slavery Fast was appointed by the Congregational church in this place. As a sign of the times we briefly note the manner of its observance.

The pastor remarked that we were met to pray for the deliverance of the slave, as the church were to pray for the deliverance of Peter, when he was in prison. It seemed to us that we stood more in the relation of Herod to Peter, or of the Jews, to do whom a pleasure, that monster "proceeded to take Peter also," than in relation of Peter's praying brethren. We have conspired, with the south, that the colored man of the country should be enslaved—trodden down and colonized, like a brute that could not be tolerated in a civilized country. We thought it not a proper comparison. Herod would have looked awkwardly praying for the deliverance of Peter, and so would the Jews. They would have appeared to better advantage, opening the doors of the dungeon and letting the apostle out.

The pastor remarked further, after, we believe, a prayer, that he had something selected which he thought peculiarly appropriate to the occasion, which he would read, and then proceeded with Andrew Reed's 41st and 42d letters of his visit to the American churches; the first of which gives a portraiture of American slavery, which was enough to make every American Lot quit the country for his life,—and so much was read of the 42d as goes to show that the northern states are entirely innocent of it, and that the religious people of the south deplore its existence and are anxious for its removal. Several prayers were called for in behalf of master and slave. The 58th of Isaiah was read and Reed's 42 letter in commentary on it.

We ask our readers to look at the 41st letter to see our occasion for a Fast, and then at the 42d, leaving out all about colonization and anti-slavery, but not omitting what is said of "indiscreet foreign interference," to see how a Fast *may be* kept, as far north as within a summer day's ride of the White mountains.

"Is it such a Fast that I have chosen? Wilt thou call this a Fast, and an acceptable day to the Lord?"

A great man has fallen in Israel!

We were amazed, as well as deeply afflicted at the death of this distinguished and most excellent man. His departure surprised us—invalid as he long has been, and feeble as was his hold on life—so insensible are we to the uncertainty and frailty of mortal existence! We have lost a highly valued friend as well as our cause a faithful, devoted and invaluable advocate. We could weep for ourselves as well as for the poor slave who does not know his loss. But it is not a time to weep. Survivors on the field do not pause in thick of the fight to lament comrades or chieftains falling around them.

The departed FARMER lived and died a devoted abolitionist. We proclaim this amid the notes of his requiem and the tolling of his knell—in the ears of the scorner of the supplicating slave and of bleeding liberty. Admirers of his distinguished worth—his admirable industry—his capacity—usefulness—his blameless life—who felt awed at his virtues while he lived almost invisibly among men—mingling with the busy throng of life scarcely more than now his study-worn frame reposes in the grave—know all and be reminded all that FARMER was in zeal, in devotion, in principles and in measures not a whit behind the very chiefest abolitionist—no heart beat more ardently than his in the great cause of human rights—or more keenly felt the insults—the inhumanity and the ruffian persecutions heaped upon its friends. How deep was his mortification at the brutal and ignoble treatment of the generous and gifted THOMPSON, and with what agonizing solicitude did his heart throb as the life of that innocent and most interesting and wonderful stranger was hunted in our streets. How freely would he have yielded up his own sickness-wasted form to save his friend! Scorners of the slave—sneerers at the negro's plea—ruthless invaders (whoever you are) of the hearth of hospitality and the sanctities of HOME we point you to the fresh grave of FARMER—to the grave of KIMBALL too, his beloved brother—that young martyred heart—who still pleaded among you, unheeded, but faithfully the cause of the suffering and the dumb, when his voice was hollow with consumption—whose mild eye still beamed with remembrance of those in bonds when lustrous with the hectic touch of death—to the grave of young BRADLEY too, who bowed his beautiful head to the destroyer, like the "lilly of the field" surcharged with rain, remembering the down-trodden slave amid all the promises and allurements of youth and genius—and to other graves recent in your peopled church-yard, into which we should have looked with heart-broken disconsolation, but for thought of the resurrection. To these graves we point you—as you ponder on the past—not now to be recalled—registered for eternity.

Advocates of the slave too, a voice from the church-yard speaks also to you. There is neither knowledge, nor wisdom, nor device there where the departed faithful lie, and whither you hasten. Your brothers and sisters in bondage descend thither in the darkness of brutal heathenism from lives that know no consolation.—What thy hands find to do, do with thy might.

"Only ye may opine it frets my patience, Mr. Osbaldistone, to be hunted like an otter, or a sealgh, or a salmon upon the shallows, and that by my very friends and neighbors." ROB ROY.

Whose patience has been fretted, if it had not been *fret-proof*, like the abolitionists? Have they not been hunted like an otter, or a salmon among the shallows, or a partridge upon the mountains, or like David among the cliffs of Ziph and the rocks of the wild goats? And every body seems to think it is all as natural as life, that they should bear it and be thankful it is no worse. How they have been belied and slandered and insulted, by a stupid pro-slavery community. How church brethren and sisters have scowled upon them, and trifled with their rights and their feelings, as though they had no more of either than a "nigger." How has the murderous scorn been extended from their poor, down-trodden—mark the phrase—*down-trodden*—not merely stamped upon, for once, or any given number of times,—but *every time*—by the common walking footstep of community,—trodden on as universally as the path of the highway—"down trodden" indeed! How has the scorn felt for the poor colored man been extended to the abolitionist, and how he has borne it, with almost the "patient sufferance" of the "free negro," or the Jew in Venice,—until sufferance is become the badge of all their tribe. And what avails it. "The brotherhood" have fallen into the idea, that we also are "an inferior race," and that we are exceedingly out of our place, when we claim the common rights of humanity. As to the rights of citizenship, they do not dream that any appertain to us. See with what calm, summer-day serenity, they look on while we are mobbed. They think no more of it, than they do when a lane of "free niggers" is smoked out by "public sentiment" in New-York or Philadelphia. Who cared for the outrages of the great Concord mob in September 1835. "Tremendous public excitement" shouted the Patriot—as if another revolution had been fought. Tremendous public excitement! A grand popular victory. Victory indeed it was—but over what? Over innocency, humanity, the law of the land, the public peace! An odd victory to boast of.—What a "frolic after Thompson" (or to that effect) exclaimed the merry Courier—Oh what a joke. How funny and frolicsome the people were after Thompson. How they did frisk and caper, and how masterly funny they did chase him and surround neighbor ——'s dwelling house. Oh what a sportive company of them got together and how they did surround that house by moonlight, and oh what a merry time on't they caused in that dwelling.

Oh "riddle-cum riddle-cum right!
What a time we had, that FRIDAY night,"
he he he—hah hah hah!!!

Hung be the heavens in black. Out moon—and hide ye stars, so that ye look not on and blench your light at sight of such Pandemonian scenes. Frolic! Was the Alton night scene a *frolic*? Was the hellish gathering about that ware house, rendering the dun night hideous, a joke—a fracas—"an abolition frolic!"

The time will come when these scenes will be appreciated by the people of this country. Ay it is at hand. We wait patiently, but not silently. "The brotherhood" may fix upon us its evil eye of menace and ——"frolic." They shall hear of their *merry* doings. If we cannot speak freely, we desire not to remain on the slavery-cursed soil. We call upon the people of the land to look to their liberties. We have no freedom of speech, no liberty of the press, no freedom of assembly. The sovereign and tyrant of the country is Slavery. He holds his court in the South, and rules the vassal North by his vice-gerent the mob,—or as Hubbard Winslow *preaches* it, "*the brotherhood.*" We owe no allegiance to either. We shall pay none.

For the Herald of Freedom.

Notice to Abolitionists.

Dear Brethren—You perceive that there was formed a Young Men's State A. S. Society—They will employ an Agent, and need funds and we hope receive them liberally. Yet there will be no strife between the two societies—they are allies—they be brethren. They will labor in harmony, and only stir up each other to good works. We suppose that all the old societies which are auxiliaries to the New-Hampshire Society, will remain so, and forward their funds to the Parent Society, at Concord; except those which may be visited by an agent of the Young Men's Society.

We want, this year, to do more than for two years past. We should strike for victory this year. Only furnish the means, and it can be done. The principal reason that the society has done no more the past year is, they have not had the funds, but have been burdened with a debt. These things ought not so to be. Let each friend of our cause give us a dollar a year. Let those who are zealous and able, give ten or five—and the work will be done up speedily.—

This is the crisis year in New-Hampshire.—Let us make an extra effort—let every town have Lectures and a Society—let petitions be poured into the Legislature and Congress beyond example. Let us scatter publications to every family in the State. Let all righteous means be used—a united effort by all—let it be persevering, and triumph is sure.

Say brethren, shall it be so? Let all the people say amen.

D. I. ROBINSON.

For the Herald of Freedom.

MR. EDITOR,—There are two things for which our legislature ought to be commended,—for patronizing an insane hospital, and for not passing a law granting to fugitive slaves a "jury trial." The passage of such an act would be an acknowledgement of the *right* of the master to claim the runaway as his *property*. This acknowledgement, I trust the friends of liberty will be very slow in making. Our legislature, in obedience to the requirements of despotism, aimed a blow at liberty, but it fell on despotism.

"They bent their bow to shoot a crow,
And shot the cat in the window."

I give them no credit for their *good intentions*. For the sake of sailing in the wake of that champion of despotism, Martin Van Buren, they would tread under foot the best good of 3,000,000 of their fellow men! This fact they have demonstrated. To return the slave to the claimant is unconstitutional; hence no state law relative to the case is required. It would be equally as absurd to make a law granting fugitives from slavery a jury trial, as it would be by special act of the legislature, to grant the same privilege to Isaac Hill and Cyrus Barton, in case they should be claimed as property by the "high minded men of the South." The law of Congress relative to this subject being totally unconstitutional, becomes of course null and void. In order to make out the case, agreeable to the constitution, the claimant must prove that "service or labor" is "due" to him from the fugitive. As slaves are, by the laws of the slave states adjudged to be "chattels personal to all intents, constructions and purposes whatever," the fugitive has become legally disqualified to make contracts of any sort; he cannot owe any body. Nothing is due from the slave to the master, by slavery's own laws. In *justice* nothing is due from the slave to the claimant. As the despot cannot possibly make out his case either by *law* or *justice*, it becomes unconstitutional to return the slave to the master. The friends of equal rights should never consent to parley a moment with the robbers, who claim as property the bondmen who are fortunate enough to break loose from chains, and whips, and blood hounds. The passage of a law, granting to such a trial by jury, would be to admit the possibility of establishing the master's claim. Now the truth is, the *possibility* of establishing that claim is forever set aside by the constitution. We should make no compromise whatever with theft, robbery and murder. We should set our claims to the utmost extent of freedom's rights; to the full extent set forth in the declaration of independence, and guarantied by the constitution. The clause referred to in the constitution reads as follows: "No person held to service or labor in one state under the laws thereof escaping into another, shall in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due." [Art. 4, sec. 2.] As the slaveholders have seen fit to change their bondmen into "goods and chattels" for their (the slaveholders) benefit, they must still be considered "goods and chattels," although the slaves may derive advantage from being stripped of their manhood.

The supporters of *democratic* slavery and *christian* bondage, in a "land of equal rights"—in the "asylum of the oppressed," have quite too long trod under foot the supreme law of the land.—They have quite too long set justice and equity at defiance, and compelled all the powers of the land to administer to their accursed selfishness; a selfishness so perfectly frightful, so inexpressibly disgusting, that every ennobling principle in human nature flies from it as one would flee from the jaws of the tiger. If they have the consummate impudence to come to New-Hampshire and demand their *chattels* on the score of debt, they must be taught that chattels cannot make contracts. Nothing can be *due* from a *chattel* to any body. "Slaves cannot breathe in" New-Hampshire, (except Gilchrist "and his co-slaves.") They set foot on our soil "and their shackles fall." Southern despots must be taught this truth. The clause in the constitution under which they claim the fugitive, guaranties his liberty. Law, justice, and human rights, guarantee his liberty. His title to liberty is written in "letters of light" on the face of creation.—Our "free mountain air," our "granite hills," our meandering streams, all declare that liberty is the birthright of man. Shall we then, by granting to slaves escaping from the land of "bastard freedom," a trial by jury, in a case involving their liberty, give countenance to the supposition that *man* may be the *property of man*. Let us never thus desert the standard of human rights. Slaves cannot breathe here; shall a jury decide who are slaves and who not, where slaves cannot exist?

Suppose the New-Hampshire legislature should pass an act for the preservation of cod and haddock, in Canaan pond, what would community think of them? Would they not say, 'what consummate folly to legislate about what never existed, and from the nature of the case never can exist.' Now it would be just as foolish to constitute a tribunal to decide who are slaves, where *all* are *free*. Take care friends of liberty, don't let the subtle enemy "steal a march upon you." Let us *act* as though we REALLY BELIEVED that *"all men are born free and equal."*

I said, slaves cannot breathe in New-Hampshire. For proof, look at its constitution. "All men are born equally free and independent." If there be no power that annuls the force of our state constitution, then it must follow as a matter of absolute necessity, that there cannot be such a *thing* as a slave in New-Hampshire. "All men are born equally free;" if slaves can exist in the granite state, the declaration becomes a falsehood. To say they might be born free and afterwards enslaved is only a contemptible cavil. Now as the constitution of the United States is the only authority capable of rendering null the clause above mentioned, and as that constitution has left that clause in full force and virtue, slavery cannot exist in New-Hampshire in accordance with its constitution. If slavery cannot exist here, then the southern robber cannot claim the fugitive. What right has he to claim *freemen* as *property?* If "all men are born equally *free* and independent," why make any distinction. We should resist the slaveholder's claim to the fugitive in the same way we would resist his claim to Isaac Hill.

EQUALITY.

For the Herald of Freedom.

MR. ROGERS,

Sir,—Allow me to ask a few questions with the hope they may be answered in the Herald in due season, and to suggest one or two thoughts for consideration. Is Hon. James Wilson, Jr. any more of an abolitionist now, than he was last March? Did Hon. John Page while in Congress, vote for the admission of Arkansas into the Union, and this too as a slave state? If either of these gentlemen should be chosen governor next March, will they favor the cause of the oppressed? If the abolitionists last March had *had* a candidate up for governor that they could conscientiously have voted for, and had cast their votes for such an one, I ask how our governor would have been chosen? I answer *not* by the people. If this last conclusion be correct, it is certain that abolitionists hold the balancing power between the two political parties. Now I ask, what shall be done? Will we sit still, and yet find fault with Congress for rejecting our petitions? Or will we have a state convention, organize, and prepare to elect what we call good and true men for Congress, and also one for governor? Again I ask what shall be done? Who will answer the question?

DAVID BARTLET.

Campton, Aug. 16, 1838.

Answers as soon as practicable.—ED.

For the Herald of Freedom.

Mr. Editor:—The following constitute a few of the many reasons why slavery should be abolished in these United States.

1. It is wrong in itself considered. For no being in the universe, or set of men can make a law based on principles of equity and equal rights to enslave a human being who has not forfeited his liberty by crime. Slavery is therefore unconstitutional and cannot stand; and the slave is under no more obligation to serve him who arrogates the power to control him (unless it be for his own safety) than I am to obey and serve my neighbor to whom I owe no *allegiance* whatever.

2. Slavery is not only wrong in itself, but it is inconsistent with all our republican institutions. A northerner may not visit the southern States and express his opinion of their darling institution unless he do so in accordance with their views and feelings without endangering his life.

3. Slavery has muzzled almost all the presses of the nation. Very few who are not in some way so identified with, or interested in slavery that they dare not speak out upon the evils of slavery: and although slavery is abolished in the West Indies, they are as silent as the grave upon the subject, for fear they shall fret the slaveholder or encourage the abolitionist.

4. Slavery has muzzled the mouths of a great portion of the clergy of the north. They dare not pray in public that it may be abolished nor speak of it as a heinous sin against God and man,—and not only so, but it has made them persecutors of their brethren for conscience sake.

5th. Slavery has been the occasion of the grand Lynch law system, of mobocracy, destruction of property, hard and unkind feelings among brethren. It is the mother of duelling, pride, arrogance, debauchery, amalgamation, effeminacy, sloth, drunkenness, sabbath-breaking, theft, robbery, creating inducements to withhold the word of God, prevent religious instruction, shut out the light of heaven, and close up the gates of the New Jerusalem against the poor African, and render it impossible for the oppressor ever to find admittance into heaven himself.

6. Slavery should be abolished because it is the occasion for almost all the bloodshed in Africa. Abolish slavery in the world, and there will be no longer an inducement held out to the Africans to make war upon each other, attended with all its horrors, for the sake of prisoners to sell to Republican Americans. Let the slaveholder and slave-trafficer pause and think a moment here, and put into the balances his criminality and responsibility on one side, and his eternal banishment from the presence of God and angels in the other; and if he views the subject in the light of truth and eternity, it will bring him to his senses. He will then see in the room of this (so much praised) institution of the South having been portrayed in colors too glaring, that even satan himself would be puzzled to lie strong enough to represent slavery in its moral turpitude,—and it will not operate to relieve him much that the Priests and Levites who have refused to publish his sin and honestly warn him of his danger, must take a part with him in the fire that is never quenched.

7. Slavery should be abolished because it is threatening to sunder the national compact.

cannot exist under a government of free institutions, since it is incongenial with the genius of liberty in all its various forms and ramifications.

8. Slavery should be abolished because it stands in the way of all moral improvement. By this I do not mean that nothing is doing to improve the moral condition of the world; but I do mean to say, that nothing is doing to what *might* be done if slavery was not pleaded as an objection to religion. What do the heathen say, in reply to our missionaries when exhorted to embrace our religion? Why, 'Go home and convert your slaveholding christians, slaveholding ministers, slaveholding bishops, class-leaders, disburse your slaveholding missionary and sabbath-school funds among your slaves, requite the laborer for his unrequited service, give to the poor slave his wife and children of whom you have robbed them, wipe out the foulest stain that ever defaced God's creation, and then come and we may believe that you are sincere in your offers of salvation for us.' How must a Judson, a Malcomb, and a Cary, with all their coadjutors feel when beholding the millions of heathen standing upon slippery steeps without a pitying eye among them capable of showing them their danger, and yet some of them know enough to meet them with the above objections, while others are capable of receiving the same information to the prejudice of that religion which the missionary wishes to propagate.—How, I say, must they feel when they see the wide extent of heathen territory, much of it yet unexplored, and perhaps not more than two or three beacon lights to some hundred millions of human, never dying souls, and their efforts paralyzed if not entirely destroyed by these objections. But slavery is such a fruitful source of evil, that if all the Atlantic Ocean were ink, and all the men in the world were to become scribes, they might exhaust it all and leave the story but partially told. Here then, is the great national incubus standing in the way of all and every enterprize, moral, civil, and intellectual, and not only so, but it strikes dead all the physical energies of man, and transforms him into a mere brute or thing. It should therefore be the first business of all men to remove this juggernaut out of being. Nehemiah would not build the walls of Jerusalem until the rubbish was removed. Let slavery be abolished, and union in church and in state will be one of the happy consequences. Then will all the various branches of industry prosper; for then will they be entitled to the favor of God. Then may we visit reciprocally from north to south, and vice versa. Then will mobbing cease, unless the zeal and shouts of the bondman should give occasion to the dragon to rave. Then might we join with our mother country in sounding the glorious jubilee of liberty to the captives, and the opening of the prison doors to them that are bound. The English philanthropists can now send out their contributions with some degree of confidence in God, that he will receive their gifts at their hands. Her slaves having been emancipated and her red brethren are receiving her contributions, and her colonies are becoming the asylum of the oppressed, running from a land of republicanism to a land of monarchy. A fine comment upon a land boasting of its free institutions! Anti-slavery men, standing prominently before the people, should be extremely cautious to act in concert in all their movements, endeavoring to keep the unity of the spirit in the bonds of peace. BRYAN MORSE.

Lowell, August 22, 1838.

For the Herald of Freedom.

Hillsborough County A. S. Society.

At a meeting of the Hillsborough County A. S. Society, in the vestry of the Congregational church in Amherst, Aug. 15, 1838, the following resolutions were adopted.

Resolved, That we view the anti-slavery enterprise to be the cause of God. We feel our dependence on Him for aid, we acknowledge His blessing in the success of the past and trust in his favor for future victory.

Resolved, That we have enlisted during the anti-slavery struggle and are ready to make any sacrifices, undergo any toil, and endure reproach for the salvation of our country and the slave.

Resolved, That the wants of the general cause, and the obligations of the Society for this county, render it important for the continuation of our operations that the sum of three hundred dollars be raised immediately.

Resolved, That emancipation in the West Indies is an event in the history of slavery of extraordinary interest, and is worthy of profound attention; and while it shows that partial and gradual abolition are vastly better than slavery, also demonstrates the perfect safety and superior advantages of *total* and immediate abolition, and thus adds the seal of experiment to that of revelation, in favor of our enterprise.

Resolved, That we deem it of great importance that the friends of the slave circulate petitions in their behalf forthwith, and obtain the name of every friend of the cause, that our next Legislature and the next Congress may learn the wishes of the people so fully as *to dare* to do their *duty* on this great question.

Resolved, That preaching abolition and against slavery is preaching the gospel, and that therefore every minister of God should bring it before his people as faithfully as other gospel subjects on the sabbath day.

Resolved, That we unite our voice with our friends who have proposed another visit from that eloquent friend and advocate of the slave, George Thompson.

Resolved, That the ability and spirit of the Herald of Freedom demand from the New-Hampshire abolitionists a hearty and overflowing support.

Resolved, That the danger of our nation from the influence of slavery requires that we use the influence of our votes as well as all other moral influence for the speedy overthrow of slavery.

This last resolution was ably sustained by Rev. D. I. Robinson. He conclusively proved that our free institutions are in danger, in consequence of the all-pervading influence of slavery, in the heart of this republic; that principles so discordant as that of slavery and liberty cannot long exist in this enlightened age, under a republican form of government; that no man is worthy of the high trust of legislator, who is not in favor of carrying into practical operation the great fundamental principles embodied in the declaration of our national independence.

From the Baptist Register.

Declaration of Sentiments

On the subject of slavery as it now exists not only in our country, but in the church of Christ, as adopted by the Baptist church in Concord, at a regular meeting, July 20, 1838.

Question 1. Is American slavery wrong?

Answer. The holding of men as property, and buying and selling them as such, is wrong. See Bible. 'Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself.' Lev. 19, 18.

And he that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death. Ex. 21, 16.

Question 2. Is slavery a moral evil?

Answer. As slavery shuts out the light of the gospel in a great measure from those in bondage, and obliges them to violate many of the express commands of God, we must as christians consider it a moral evil, and one which more seriously affects the religious interests of our fellow men, destined to exist forever.

Question 3. What is the duty of the church in relation to this evil?

Answer 1. As slavery is morally wrong in the sight of God, the church cannot consistently approve the course of those professors who hold their fellow men in bondage and traffic in human flesh, but is in duty bound in a faithful and christian manner to reprove them. See Bible. 'Cry aloud and spare not: lift up thy voice like a trumpet and show my people their transgressions and the house of Jacob their sins.' Is. 51, 8.

Answer 2. The situation of the oppressed, many of whom are brethren and sisters in Christ, and all are of one family according to the flesh, seems to require the sympathy and the prayers of the church of Christ. See Bible. 'Therefore, all things, whatsoever ye would that men should do to you do ye even so to them.' Matt. 7, 12. 'This is my commandment, that ye love one another, as I have loved you.' John 15, 12. 'Remember them in bonds as bound with them.' Heb. 13, 3. 'And we ought to lay down our lives for the brethren.' 1 John 3, 16.

Answer 3. While it is the duty of christians to labor and pray for those in heathen lands, so it is their duty to labor and pray for the spiritual welfare of the enslaved in our own land. And to remove a sin and prepare the way for the universal spread of the gospel, the church should, in every consistent way, on religious principles, and as a duty to God and man, labor and pray for the peaceful termination of slavery. See Bible. 'Thus saith the Lord, Execute judgment in the morning, and deliver him that is spoiled out of the hands of the oppressor.' Jer. 21, 12. Luke x, 25—38.

And, as slavery is an evil and contrary to the spirit of the gospel of Jesus Christ, therefore,

Resolved, That we cannot consider slaveholders free from charge, and as sustaining a good standing in the church, so long as they persist in the sin; and that we cannot consistently invite such to preach nor to the communion. Also, as every minister of the gospel is set on the walls of Zion to expose the sins of the people, so they ought to labor and pray for the speedy abolition of this great evil, as well as others, at all times and on all occasions as they shall feel that their duty to God and man requires.

Resolved, That as all can consistently unite in the exercise of prayer for divine wisdom to direct in all things, therefore we earnestly request all christians to attend the monthly concert of prayer on the last Monday evening in the month, to pray for the oppressed and the oppressor and for the speedy and peaceful termination of slavery.

Resolved, That this declaration be signed by the pastor and clerk, and that the editor of the Baptist Register be requested to give the same a place in that paper.

E. E. CUMMINGS, *Pastor.*

GEORGE PORTER, *Clerk.*

In taking this course, the church considered slavery as a sin which now exists in the christian body without special reference to its political character. And as it is a moral evil, which exists in the church, as many of their brethren buy and sell human beings, some of whom are members of Christ's visible body, and as they have brethren and sisters in the Lord, who are held as property and bought and sold as such, it was considered not only proper, but a solemn duty to bear testimony against this sin, and thus speak by way of admonition and reproof to those who are implicated, and also to express their willingness to labor and pray for the conviction and repentance of the slaveholder, and the freedom and happiness of the slave.

Slavery.—A beautiful young white woman was offered for sale as a slave in the city of New-Orleans. She is described to have been 'a handsome young woman, with blue eyes, black hair, and perfectly white skin.'

These are some of the 'blessings' that grow out of the southern system of domestic slavery.

The Portland Courier says that hay is selling on the Kennebeck at 5 and 6 dollars a ton. There has been no drought in Maine during the season.

CHAPTER OF NEWS.

Detroit, August 14.—Seizure.—The vigilant officers of the customs yesterday made a seizure extraordinary. Among the goods discharging from the Bunker Hill steamer, some were boxes of great weight, one of which having been partially broken, revealed something that looked very like a heavy piece of ordnance. The officers broke open the box and discovered a cannon of beautiful workmanship, entirely new, from a manufactory at the east. Further search was made and two other similar pieces were found, and have been lodged in the public store. They are presumed to be "patriot" goods, and to be intended for the next campaign, if any body of men can be found mad enough to engage in such an affair again.

Code of Florida.—The Florida Herald of June 23, contains an advertisement of a runaway slave, signed "A. WATSON." The following is Mr. Watson's peroration:—"As I have traced him out in several places in town (St. Augustine) I am certain he is harbored. This notice is given, that I am determined, that whenever he is taken, to punish him until he informs me who has given him *food* and protection—*and I shall apply the case of Judge Lynch to my own satisfaction on those concerned in his concealment.*

Sailing of the Exploring Expedition.—It is stated in the Norfolk Beacon that the Exploring Squadron got under weigh from Hampton Roads on Saturday afternoon, and actually *got to sea that evening*, as no ship was visible on Sunday morning in the Bay. There is therefore good reason to believe that the expedition has sailed, and we shall anxiously look for news relating to its proceedings.—*Mer. Jour.*

Slavery of the Richmond Post Office.—The Boston Recorder and New-England Evangelist have both been returned by the editor of the Watchman of the South, as prohibited to be removed from the post office, by the committee of vigilance, in Richmond, Va. The Friend of Man, also, we observe, has been returned from the office of the Religious Herald, under the same mysterious authority. Whether other editors are under the same control we do not know. The committee of vigilance, it seems, have the authority to decide what the people of Richmond shall read, and how the people of the United States shall use the post office department. This assumption of power must be examined. The Watchman of the South is edited by Rev. Wm. Plumer, and is devoted to the interests of the unconstitutional assembly.—*N. Y. Evan.*

The Columbus, Ga. Enquirer proposes the following ticket for the union of the South:

ROBERT Y. HAYNE, of S. Carolina,
for President.
JOHN TYLER, of Virginia,
for Vice President.

The 1st Regiment of Dragoons, says the Louisville Herald, are to explore the country along the eastern base of the Rocky mountains early next spring, to make treaties of amity with the Indians. It will be a part of their business also to look after the Hudson's Bay Fur Company, who, it is said, have encroached upon American ground.—Lovers of nature in her primitive state, may have an opportunity to gratify their tastes, under a safe escort.

For Oregon.—Those who may wish to send letters to the mission family in the Oregon Territory, are informed that a vessel is expected to sail from Boston to the Sandwich Islands the first of October next. Letters may be sent, post paid, either to the care of the subscriber, 200 Mulberry street, New-York, or to Rev. D. S. King, Zion's Herald office, Boston. N. BANGS.

The Gold Coinage.—The golden eagle is about to make its appearance in our land. Directions have been given to the director of the mint to have the stamping of it commenced with all convenient despatch.

The coinage of the eagle ceased in 1804, because the erroneous standard of our gold caused it to be exported as fast as it was struck.

French Steamers.—It is stated in the New York papers, that a company at Havre have determined to build four steam ships of 1800 tons burthen each, to constitute a line of packets between that port and New-York. The keel of one has been laid, and the whole are to be completed with all possible despatch.

Rise and Fall of the Lakes.—The Buffalo Commercial Advertiser states, that since the year 1825, the lake Ontario has risen, chiefly within the last three years, six feet and eight inches; and that on the first of July the water was two inches higher, making a rise of six feet and ten inches. Lake Erie in the same period has risen about four feet. A similar rise of the lakes took place in the cold and wet seasons of 1815, 16 and 17, but from the evaporation during the hot summer of 1818, the water receded about two feet. In the succeeding years it continued to fall until 1821, after which year it remained nearly stationary until 1826. This fluctuation must cause some inconvenience in the location of wharves and stores.—*Zion's Herald.*

The Far West.—From the St. Louis papers we learn that the steamboat Antelope had returned to that city from the mouth of the Yellow Stone river, after an absence of more than three months. She brought back a valuable cargo of furs, consisting of about one thousand packs, valued at $60,000. By this arrival, authentic informaiton has been received that the small pox had ceased its ravages among the Sioux, but was still raging amongst the Indians higher up the Yellow Stone. The Assinneboines are said to be extinct, and most of the Black-feet have fallen victims. It was believed that more than 25,000 have died of the disease, and that it would not stop short of the Pacific Ocean.—*Ib.*

The Remains of Napoleon.—The Siecle of Paris, says that one of the objects of Marshal Soult's mission to England, was to obtain permission to remove the remains of Napoleon to France.

Cherokees.—Three parties of the Cherokees have been despatched west, in all about 2600. The first, a party of 750, left about the middle of June, and reached their destination without the loss of a man. The 2d party of 800 is presumed to be near the borders of the western nation, and the third, of 1070, has ere this crossed the Mississippi. On the 18th of June, Gen. Scott suspended emigration until the 1st of Sept. on account of the season. Nothing more is done now, than to subsist them at the depots. About 800 are at the Cherokee Agency, 2000 at Ross's Landing, 1500 at a new camp near the Agency, and 800 at Fort Payne, Alabama.

Cotton Manufacture in Russia.—The Providence Journal observes:—Increased attention is given in Russia to this branch of industry; the business is protected by government from foreign competition, and every encouragement is held out for persons to engage in it. There is reason to believe that Russia will soon become a great market for the sale of the raw material. A gentleman, connected with one of the first mercantile houses in St. Petersburg, has lately been in this city, making contracts for cotton machinery. We are pleased to learn that he has succeeded fully equal to his expectations; he has returned to St. Petersburg, where the machinery will soon follow him. An American goes out to superintend the putting of it up.

The Great Western.—This steam ship sailed from New-York for Bristol, (Eng.) on Thursday afternoon, the 16th ult. with a large number of passengers. She made her last voyage to Bristol in 12 1-2 days. According to the log of that voyage, the shortest distance made in any one day, after the first, was 216 miles, or just nine nautical miles per hour; and the greatest in any day, 264 miles, being eleven nautical miles per hour.

Rising in the World.—The Auburn Daily News says, a lad from the country, who came to Messrs. Polhemus & Sons' Mills, in our place, having seen the process of raising grain from the lower stories to the upper, by means of weight, wheel, &c., while alone, took it into his head to try the raising power, to ascend himself. Accordingly, fastening the chain to one foot, touched the moving spring, which in an instant raised the chain thus fastened to his foot, and he was carried, with his head dangling, up through the different trap doors, lustily crying "murder," until finally he reached the end of his upward journey, fastening him in close contact with the drum in the highest story. A little girl, who happened to hear his cries, gave the alarm, when our hero was found suspended "wrong end up," considerably frightened, besides having his leg rather badly squeezed. His rueful countenance, on being released from his perilous situation may readily be imagined.

Small Pox among the Indians.—The New Orleans Bee states, on the authority of a gentleman from the Rocky Mountains, that not less than a hundred thousand Indians have died of the small pox, since the prevalence of that disease among the tribes of the West.

OBITUARY.

Died, in Chichester, on the 21st ult. of the scarlet fever, Frances Harriet, aged four years and six months; also, on the 22d ult. Charles Gutzlaff, aged three years; children of Rev. Rufus A. Putnam. Of six children only one has escaped the disease.—Printers in Mass. are requested, &c.

In Newport, Mary Frances, youngest daughter of Josiah and M. L. B. Webster, aged 1 year and 9 months.

I'll take these little lambs said He,
And lay them on my breast,
Protection they shall find in me,
In me be ever blest.

In Dunbarton, on the 21st ult. Mr. William Beard aged 89 years and 2 months. Mr. Beard was a soldier of the revolution. He came into Dunbarton in 1782 and settled upon a lot of wild land, on which he lived 56 years.—Printers in Mass. Me. and Canada are requested &c.

In Allenstown, 13th ult. Capt. George Evans.

At Alton, Ill. July 13, of typhus fever, David Pettengill, of Salisbury N. H. 36; also, July 13, Frances, wife of Benj. G. Pettengill, formerly of Salisbury, aged 33.

In Epsom, 28th ult. Ann, wife of Hon. Josiah Sanborn, 79.

In Derry, 15th ult Mrs. Abigail, wife of Dea. J. Choate, 74.

In Andover, Mass. 2d ult. of Typhus fever, Mr. Homer Taylor, aged 29 years. Mr. Taylor was a member of the senior class in the Theological Seminary. He was a native of Lempster where his father still resides.

In Acworth, 6th ult. suddenly, widow Margaret Wallace, aged 82.

In Bath, Sybil, wife of Deacon Amasa Buck, in the 87th year of her age, and 61st of her married life.

In this town, on Thursday morning of last week, Mrs. Mary, wife of Mr. William Heard, aged 67.

Notice.

A Meeting of the MERRIMAC COUNTY ANTI-SLAVERY SOCIETY will be held at the Meeting-House on "Corser Hill," in West-Boscawen on MONDAY, the *17th instant*, at 9 o'clock, A. M. for important business.

The following questions are proposed for discussion.

1. Is preaching abolition preaching the gospel?
2. Should abolitionists contribute to the funds of those benevolent societies which receive the contributions of slaveholders—the fruit of unrequited toil?
3. What course ought the abolitionists to pursue at the coming election?

A full attendace is earnestly requested.

By order of Executive Committee.

W. H. FOSTER, *Secretary.*

[The time of meeting is altered, for certain indispensable reasons, from Friday 14th to the Monday after.]

REMITTANCES.

D Adams, J A Richardson, A S Currier A Abbot, D Gove, L Murch, E Noyes, J Mun, D L Osgood, J Kimball, J Parker, C Cutler, R. Morrison, P B Sawyer, J Wilson, W Johnson, L Cooper, S Littlefield, S State, J W Brown, N McCoy jr., T Tenney, O Perkins, S K Livermore, J Harvey, L Stinson, G L Drew, S Chase, E Wells, P G Chase, M Nelson, R A Putnam, H Buzzell, E Allen, J C Broomer, W Seaver, S Edwards, L Gage, T Wilson, S Chamberlain, I N Sargent, J Wentworth, E Buxton, C Boutelle, J Ward, J W Allen, B [illegible] Sewall, G Benton, D Sawyer, G W Clement, [illegible] Ballou, W B Smith, [illegible] H Pratt, N W[illegible], I [illegible] Gilman, E Stevenson, D Gilman, S Folsom, J P Ballard, E Dow jr., S Burnap, J Burns, S Kinney, S W Clark, N H Moore, D Blood, E Adams, A Ireland, E Mills, L Melendy, C Hathorn, L Everett, W Watson, T Twonly, J Cook, J C Hodgdon, E Buckingham, J Wilkins, D Hobart, T Cogswell, L B Cole, H A Kendall, B Pinkham, O Pillsbury, L George, N Cummings, D Newton, R Williams, $1 each.

H Sawyer and others $12—D Hoit $10—S Fessenden $9—B Chase and others $8,75—H Chase $3,10—J Fisher $3—L B Tibbets $2,50—E Fisk E Hazelton, J Cain, F P Atkinson, J B Chandler, J B Moore, Mrs. Eastman, F S Adams, T Berry jr. J Allison, J Humphrey, Z. Abbott, A Freeman, $2 each—L Gale $1,75—O F Fowler $1,62—C S Bell $1,50—L Biscoe $1,25—N Colby $1,12—J. Allison, A George, Mrs. Hall, — Sargent, E T Learned, D Osborne, 50 cts. each—T Berry jr. 45 cts.

ANTI-SLAVERY CONVENTION.

At a recent meeting of the abolitionists in the county of Cheshire, the following circular was prepared, and Rev. M. G GROSVENOR, Rev. J. D. CROSBY, Gen. S. GRIFFIN, and Dea. J. F. ISHAM were appointed as a Committee to present it for signatures in the several towns in the county—and also to make all necessary arrangements for the convention therein proposed.

CIRCULAR.

In view of the vast magnitude and importance of the philanthropic and truly christian enterprise of IMMEDIATE EMANCIPATION, and of united and vigorous efforts on the part of its friends to urge forward the great and good work—the undersigned express it as their opinion that it is the duty of the friends of the cause in the county of Cheshire, to meet in Convention, for the purpose of mutual consultation, and to devise and recommend such measures as they may judge best calculated to promote it.

And they do, accordingly, recommend, that such a Convention be called, and that members of anti-slavery societies, and the friends of the cause, throughout the county, be respectfully and earnestly invited to attend at such time and place, as the committee, above named, shall designate, and duly notify, through the Herald of Freedom, and such other mediums, as they may deem expedient.

The above Circular having been duly presented for signatures, and a large number of respectable citizens having affixed their names to it,—the committee, in pursuance of their appointment, do hereby give notice, that said Convention be held in KEENE, in the Court House, on the TWELVTH DAY OF SEPTEMBER next, at 10 o'clock A. M.

The interest of the occasion, it is hoped, will be increased by the presence and aid of some distinguished friends of the cause from abroad.

It is gratifying to the committee to see among the signatures many names of gentlemen deservedly high in the estimation of their fellow citizens—and they would be happy to give the public the list of signatures, were it not *too long* for publication.

M. G. GROSVENOR,
J. D. CROSBY,
S. GRIFFIN,
J. F. ISHAM.

Notice

IS hereby given, that the subscriber has been appointed Administrator of the Estate of the late JOHN FARMER, Esq. of Concord N. H., and all persons having claims against said Estate are requested to present them to Gen. Joseph Low, of Concord, or to the subscriber, Nashua, N. H. ISAAC SPALDING.

Aug. 29, 1838.

All persons having in their possession Books belonging to the late JOHN FARMER, Esq. are requested to return them immediately to Gen. Low, or to Peter Clark, Concord; and the owners of Books loaned to said Farmer which have not been returned, are requested to furnish said Low or Clark with a schedule of such books and the lender's name.

ISAAC SPALDING, Adm'r.

Aug. 29, 1838.

PROSPECTUS
OF THE
BOSTON WEEKLY TIMES.

About six months have now elapsed since the publication of this sheet was commenced; and though it was then considered an experiment, the result of which, owing to the great competition in the newspaper press, was very doubtful, yet so great has been the voluntary accession of names to the subscription list, that its continuation is now no longer a matter of doubt and uncertainty. The publisher has taken no pains heretofore to force the claims of this paper before the people of New-England. Indeed, it is as yet hardly known, away from its immediate vicinity, that such a paper exists. But believing as he does, that it is a publication destined, with proper exertion, to become popular throughout the country, he is induced to take this mode of calling public attention to it.

The Boston Weekly Times is a miscellaneous paper, made up of the reading matter published in the Boston Times (daily) for the entire week, and thus embracing a quantity of original articles and selections, well adapted, it is believed, to the taste of the great mass of readers. The Daily Times having nearly TREBLE the circulation of ANY *daily paper* ever published in New-England, it is but fair to suppose that the weekly sheet will meet with a corresponding encouragement.

The Boston Weekly Times contains eight large quarto pages to each number, in fine type—thus embracing a quantity of reading matter seldom to be found in a newspaper sheet. A comprehensive price current, and occasional notices of the markets—news of the results of all the general and local elections, together with a full compendium of the news of the day—police and other reports—popular tales, poetry, &c. &c.—form the outline of the plan upon which this paper is conducted; and no *partisan* politics will be permitted to interfere with its usefulness, and its general adaptation to the whole public.

The price is TWO DOLLARS per annum *in advance*. Postmasters and others who will act as agents, and who actually collect and send the money in advance, can retain ONE FIFTH as their commission.

GEO. ROBERTS, Publisher.

Hair Work, &c.

A splendid assortment of *HAIR WORK*, such as—

Straight FRIZETTS, French FRIZETTS, CURLS, RINGLETS, BANDS, Gentlemen's and Ladies' *WIGS*, &c. [illegible] *COMBS*.—Also, a good [illegible]

Fancy GOODS, and *SOAPS of all kinds.*

For sale *cheap* by

EDWARD BRACKETT.

August 25, 1838.

POETRY.

For the Herald of Freedom.

The Watchman.

O wake thee, watchman, from thy sleep,
And gird thine armor on;
And watch until the morning keep—
For the night is well nigh done.

The night was long, and damp, and cold—
But the dawning draweth near—
'Twill soon, arrayed in its robe of gold,
On the eastern heights appear.

O watchman! on thy weary form
The dew-damps coldly hung,
And the heavy breath of the midnight-storm
Through the swaying branches sung.

And the clouds, athwart a stormy sky,
Went flitting fast and far—
And the moon went down, and left thine eye
But the light of a lonely star.

And, watchman, heavily unto thee
The hours passed sad and slow—
Watching the shade of the ancient tree,
In its waving to and fro.

But wrap thy mantle round thy breast,
And drop the sword and spear,
And lay thee down in a quiet rest—
For the morning light is here.

Go, for thy watch was guarded well—
Bright shines the beacon-flame;
And those thou lovest may proudly tell
The deeds thou hast left to fame.

O watchman! e'en like thee we keep
Our watch-tower lonely here;
And, till we sleep the unbroken sleep,
We grasp the sword and spear.

We walk in loneliness and dread,
Through all life's weary night—
A darkened sky above our head,
A thousand foes to fright.

But when the gloomy mists of life
Are round us fading fast,
And the worn spirit, spent with strife,
Is struggling towards its last:

Struggling and waiting to be free,
Until its hope is won—
O, watchman! may we feel, like thee,
Our 'work hath been well done.'

And flinging off this mortal vest,
That weighs so heavy now,
Unto our last, our promised rest,
Pass happily as thou. M.S.N.

MISCELLANY.

From the Friend of Man.

"Abuse of Ministers."

Abolitionists have been charged with abusing ministers.—But *what class* of ministers are they charged with abusing? There are scores—yes hundreds of ministers—of almost every denomination who are foremost in pleading for the slave,—zealous, fearless, uncompromising. Abolitionists, we believe, have not yet been accused of abusing *these* ministers. Who has ever heard of abolitionists abusing David Nelson, George Bourne, John Rankin, Beriah Green, Elijah P. Lovejoy, S. Crothers, Amos A. Phelps, Orange Scott, George Storrs, John Cross, Nathaniel Culver, Hiram Wilson, and ministers of his stamp? Nobody. It is not pretended. Nay, these *ministers*, some of them, are the very men who have been most confidently accused of having abused ministers of the gospel. Ministers, then, are not abused by abolitionists, for *being* ministers, and consequently, there is no ground for the insinuation that *the ministry* has been assailed by abolitionists.

But it will be said that abolitionists abuse those ministers that do not belong to *their party*.—In other words, those who do not plead for the slave!

It will be answered that there are some who plead for the slave, who do not join in the measures of abolitionists.

Be it so. When has it ever been found that abolitionists have *abused* this class of men? There are scores of ministers claiming to be of this stamp, who do not complain of having been abused. A large portion of the ministers who are now ranked with abolitionists were formerly of this sort. Ask *them* whether they were abused by the abolitionists before they became connected with them. Ask Timothy Merritt and Joel Hawes who stood out of our ranks for a long time.

There is another class of ministers who have not complained of being personally abused, although they have remained perfectly neutral and silent on the subject. Who has ever complained that abolitionists have abused Dr Spring of New-York, Dr. Skinner, Dr. Milnor, and other prominent ministers who simply *let abolitionists and abolition alone?*

It would probably be found, on examination, that abolitionists have seldom, if ever, been *accused* of abusing ministers who had not in some way manifested hostility to the cause of abolition, and exerted an influence against its progress. It may be true that a refusal to open a house or read a notice, (when such a civility would have been extended to a whig or anti-whig convention) had been construed into an evidence of such hostility, and with some appearance, at least, of good reason.

The case commonly has been, that certain ministers, of their own accord, have thrust themselves under the moving car of "modern abolitionism," with the intention of stopping its progress—an intention not unfrequently, nay, in most instances, openly avowed.—And then, abolitionists have been thought strangely uncivil, because they did not stop pulling forward the car while the wheels ran over the ministerial stumbling blocks that were in the way.

A minister writes, or preaches, or talks publicly against "modern abolitionism." Some "modern abolitionist"—perhaps a presuming layman—adventures to confute and confound the anti-abolition minister:—and the only rejoinder attempted is the stereotyped complaint that the minister has been abused!

A minister undertakes to prove that slavery is not prohibited in the bible; that in many cases it is not sinful. And then, if any abolitionist *states the fact* that he has done so, or in other words, that he has attempted a defense or an apology for slavery, the minister cries out that he is abused!—nay, that "christian institutions" have been assailed.

But have not abolitionists sometimes been accused of abusing ministers who belong to anti-slavery societies?

Yes. And this proves that abolitionists do not approve or condemn, in mere reference to the boundaries of "*their own party*" as has been pretended.

When was it that abolitionists were charged with abusing ministers who belong to their own body?

It was when those ministers sympathized and held fellowship with some of the most violent pro-slavery ministers in the land, and in order to screen them from the most merited and needful reproof, took a stand of direct hostility to their abolition brethren who were doing their duty.

We come then to this general conclusion. (There may be a few isolated exceptions.) Abolitionists have seldom been even *accused* of abusing ministers who had not *first* taken a stand against their efforts and their cause.

But nobody ought ever to be *abused*.

True. But in what does abuse consist? This question deserves dispassionate investigation. Our object in the present article was to show that if abolitionists have sometimes abused ministers, and been at fault in this matter, they have seldom, if ever, gone *out of the way* in doing so. If ministers had kept *out of the way* of abolitionists, and not hindered their benevolent work, the world would have heard little of ministers being abused by abolitionists.

Striking Anecdote.

A slave in one of the islands of the West Indies, who had originally come from Africa, having been brought under the influence of religious instruction, became singularly valuable to his owner, on account of his integrity and general good conduct. After some time, his master raised him to a situation of some consequence in the management of his estate; and on the occasion, wishing to purchase twenty additional slaves, employed him to make the selection, giving him instruction to choose those who were strong and likely to make good workmen. The man went to the slave market and commenced his scrutiny. He had not long surveyed the multitude offered for sale, before he fixed his eye upon one old and decrepid slave, and told his master that he must be one. The master appeared greatly surprised at his choice, and remonstrated against it. The poor fellow begged that he might be indulged; when the dealer remarked, that if they were about to buy twenty, he would give them the old man in the bargain. The purchase was accordingly made, and the slaves were conducted to the plantation of their master; but upon none did the selector bestow half the attention and care he did upon the poor, old, decrepit African. He took him to his own habitation, and laid him upon his own bed; he fed him at his own table, and gave him drink out of his own cup; when he was cold, he carried him into the sun-shine; and when he was hot, he placed him under the shade of the cocoa-nut trees. Astonished at the attention this confidential slave bestowed upon a fellow-slave, his master interrogated him upon the subject. He said, "You could not take so much interest in the old man, but for some special reason; he is a relation of yours, perhaps your father?" "No, massa," answered the poor fellow, "he no my fader!" "He is then an elder brother?" "No, massa, he no my broder!" "Then is he an uncle, or some other relation?" "No, massa, he no my kindred at all, nor even my friend!" "Then," asked the master, "on what account does he excite your interest?" "He my enemy, massa," replied the slave; "he sold me to the slave dealer; and my bible tell me, when my enemy hunger, feed him, and when he thirst, give him drink."
—*Cal. Chris. Observer.*

False Prophecy.

In an address before the Tallmadge Colonization Society, delivered by the Hon. Elisha Whittlesy, on the 4th of July, 1833, we find the following: "If slavery shall be abolished in the *British Islands*, the whites will *abandon* them if not protected, unless they fall by the hand of *violence* before they can make their escape, and such also will be the case in the southern states."

Such are the absurd and reasonless apprehensions of the opponents of abolition. How correct the Hon. Mr. Whittlesey's augury is, may be inferred from the following fact on the 31st page of Thome and Kimball's Emancipation in the West Indies. "The militia were not called out during the holidays. *Before* emancipation, martial law invariably prevailed on the Christmas holidays, but the very first Christmas after emancipation, the governor made a proclamation stating that in consequence of the abolition of slavery, it was no longer necessary to resort to such a precaution. There has not been a parade of soldiery on any subsequent Christmas."

I think the hue and cry of "massacre!" "insurrection!" "bloodshed!" and "anarchy!" "of St. Domingo scenes," and "butcheries worse than those of Scio," may as well subside. Let the originators of such bugbear assertions hide their heads in shame! It is now clearly decided that slavery is the prolific parent of all such atrocities, and that immediate emancipation is the only safe remedy for the evils attendant on slavery!

Friend of Man.

The Working Men.

"*I heard, a day or two since, that nearly all the workmen on the new Exchange, in Wall street, are abolitionists.*" So writes a friend from the city of New-York. And why should not the working men be abolitionists? It is a question whether men, "bleached or unbleached," shall work for nothing or be paid for their labor! It is a question whether they shall be the holders of property, or be reduced to chattels themselves! We remember when we were in Middleton, near Newport, R. I., above two years ago, hearing an anecdote very much to the point. A respectable farmer related to us the fact, which, he said, might be depended upon. A slaveholder, who spent the summer in Newport, was frequently heard to complain that servants could not be had without hiring, and then they must have their own price, or quit whenever they pleased. On returning from one of his morning rides on the island, he halted under a cool shade, by the road side, and fell into a conversation with a farmer, who, with a couple of his sons, were taking their "luncheon" in the field hard by. He presently began to compassionate the farmer, and told him how much better it would be to have slaves do his work for him instead of toiling himself in the hot sun. This drew on a discussion, in the course of which the farmer soon found that the slaveholder would make no scruple about the *color* of the field laborers that he would recommend to have held as slaves! "Sir," said the indignant farmer, "I want no man to work for me for nothing, or against his own wishes. Twenty-five years ago I was a hired man myself, and I have now two sons, besides the ones you see here, who are now working for wages on the farms of my neighbors. Your plan, I find, would have made *me* a slave for life, and *my sons* would now become slaves, if your principles should prevail at the north." The southerner drew up his reins, and drove on. The workmen, in Wall street, we suppose, understand the matter as did the farmer of Rhode Island.—*Friend of Man.*

The Prairies.

BY T. GREGG.

"These are the Gardens of the Desert—these
The unshorn fields, boundless and beautiful,
And fresh as the young earth ere man had sinned.
The Prairies! I behold them for the first,
And my heart swells, while my dilated sight
Takes in the encircling vastness. Lo! they stretch
In airy undulation, far away,
As if the ocean in its gentle swell,
Stood still, with all his rounded billows fixed,
And motionless forever! Motionless?
No—they are all unchained again. The clouds
Sweep over with their shadows, and beneath
The surface rolls and fluctuates to the eye:
Dark hollows seem to glide along and chase
The sunny ridges." *Bryant.*

If you have never seen a prairie, go with me through yon woodland that skirts the river's bank and up yon rugged bluff, scaling the rocks by means of the shrubbery that grows out from among the crags, and we will survey the prairie that lies beyond. See! the 'encircling vastness' which the eye takes in as we rise the bluff, and now we are fairly on the top, what a splendid sight to behold! Yon pale blue haze, that extends far along the horizon to the right, like a light mist overhanging the bosom of a far-off lake, is no other than a long line of timber, which bounds the prairie on that side. Not a tree—not a shrub—not a stone—except it be one of those solitary 'Lost Rocks' that are sometime to be seen peeping up from the green grass, like a lone sentinel on the desert—nothing—nothing but this interminable waste of grass, and weeds, and flowers meets the eye.

Here our minds may measure their strength if any where. How they are filled and awed with the 'vastness of the scene!' This is the holy temple in which I would stand to address an audience on the power, and glory, and goodness of the Almighty. It is here where I would undertake to rebuke the pride of ambition—the haughtiness of man—here where I would contrast the vain glory of this world with the unspeakable glory of the eternal one. It is here—in this broad garden of nature, where every flower and every plant and every spear of grass bespeaks the wisdom and goodness of a great Creator—that I would attempt to scatter the faith of the skeptic, and bring to dust him "who has said in his heart, there is no God."

There is a richness in the prairie scenery, too, which is enchanting to one who has been used to woodland scenery. There is a mellowness of coloring—a blending of the various hues which lends a peculiar charm to the landscape, especially during the summer months. Ten thousand flowers, of all hues and varieties, rear their heads above the green grass, and adorn the view with their brightness, and scent the air with their fragrance. The most numerous kind, from the first of May to the last of June, is the Sweet William—of which there are several varieties, from the brightest red to the purple, and the clearest snow white. There is a regular rotation in the blooming of flowers on the prarie—some appearing in the spring, others in the summer, and some again in autumn. In early spring time, a few hardy little visiters make their appearance, as messengers, seemingly to inform us of the departure of cold winter—even

"While yet he lingers in the lap of *March*."

These are soon to be supplanted by the Sweet William and other varieties—these by a numerous progeny of others, from month to month as the season advances, until the whole race of bright and blooming things have passed away. But as I do not profess to be a disciple of Linnæus, the reader will please excuse me from informing him to what classes or order they belong.

Wisconsin Territory, June, 1838.

A Pretty Incident.

A young lady who resides in the country, has her chamber in the third story of a lofty house, at no great distance from an extensive wood or park. The windows are furnished with venetian shutters, leaving a space of about six inches between them and the glass sashes. Early in the last winter the lady observed that a beautiful flying squirrel had sought this refuge from the season, and snugly located himself there. She gave the little creature a kind and hospitable welcome, feeding him plentifully with choice nuts and other dainties, and leaving him at liberty to go to the wood and return at his pleasure, which he did daily. After a short time he brought a companion to share the comfort and luxury of his habitation, and they went on increasing their number till the colony amounted to nine or ten more, who were furnished by their kind hostess with boxes for their shelter, and soft wool for their bedding, which they arranged to their taste, and used without fear, making occasional visits to the park for variety or exercise. They showed no reluctance nor distrust when the window was raised for the curiosity of visitors, or to give them their food, and they seemed as conscious of safety as they were of the comfort and luxury of their living.

What sort of intelligence existed between these little animals and their friends in the woods, that they could communicate to them the good quarters they had discovered, and induce them to follow to this *el dorado?* The first adventurer who may be called the Columbus of the settlement, must have been able to inform his followers of the warm home and delicate fare prepared for them, and perhaps he allured them by describing the gay and gentle spirit and captivating charms of the fair patroness.—*National Gazette.*

Natural Eloquence.

In 1832, when the cholera was raging in Baltimore, Dr. Nevins addressed his people thus:

"There is a great deal of dying now. And it is apprehended by many that there will be more. Death is abroad. The insatiate archer has got a new arrow in his quiver, severer and sharper than any of the rest. A new terror clothes the brow of the King of terrors. The aged are sickening and dying, nor are the young men and maidens exempt. And it is appointed to us to die. We shall be sorry to part with any of you; but if you must go, we cannot feel indifferent as to *how* and *where* you go. There is a direction we would have you to take, and a conveyance we would have you employ. If you must go, go by the safe way, and regard your company. There is but one safe way into eternity. There is only one rod and one staff that can comfort in death. It is not morality, nor philosophy, nor the poetry of christianity. And there is but one companion of the way, who can give the charm of society to death. You know his name. It is Jesus. Oh, that you did but trust in him! Oh, if you only loved him! Oh, would you but obey him! Oh, that you were not ashamed of him! Into his hands I am willing to resign you."—*Memoir of Dr. Nevins.*

A New Fan.

The Mount Vernon Watchman relates an odd incident which happened not long since in Western Virginia. An old lady from the country purchased several articles in a dry good shop, and at last seeing a neatly painted and varnished bellows hanging by a post, inquired the name and use of the article.—The clerk, who by the way ought to have had his ears boxed, told her that it was a new fashioned fan, and regaled her with several puffs of the bellows in her face, at which she expressed her satisfaction, and purchased the new invention. The Mount Vernon print thus proceeds with the story:

"On the next day our informant, the minister, had an appointment to preach at a school house in a neighboring county. The congregation being assembled, while the minister was in the act of reading the hymn, who should pop in but the old woman with her new fashioned fan, and, having taken her seat, immediately commenced puffing away in good earnest. The congregation knew not what to make of it; some smiled and some looked astonished, but the ludicrous prevailed over every thing else, and to such an extent, that the minister himself was obliged to stop reading, and to hand the book to his brother in the desk. After the usual preliminary services, he rose to preach, but there sat conspicuously the old lady with the bellows in front, a hand hold of each handle, the nose turned up towards her face, and with much self-complacency, puffing the gentle breeze into her face.—What to do or how to proceed he knew not, for he could not cast his eyes over the congregation without meeting with the old lady. At length, summoning resolution, and trying to feel the solemnity of the duty imposed upon him, he proceeded. He finished his discourse, but it cost him more effort than any before or since."

For the Herald of Freedom.

A Chapter of Pro-Slavery Arguments.

Mr. Editor,—Abolitionists are often accused of misrepresenting the character of American slavery; therefore I wish you to give place in your paper to the following short but graphic delineations of some of the features of the "patriarchal institutions" of our country, as drawn by the "patriarchs" themselves. The first is from the Columbus (Geo.) Enquirer; it goes to show how the "patriarchs" cherish those holy ties that bind the mother to her darling infant.

WILL be sold at Public Auction, without reserve, Elliott, 35 years of age, Tom, 14 years of age, yellow, Claring, 17 years of age, with child, born Aug. 17, 1837; Charlotte, 19 years of age, Mahaly, 13 years of age. Will be sold together, OR SEPARATELY, *in lots to suit purchasers.* F. A. DOLBEARE & Co. Auct's.

May 24, 1838.

"The *tender care* and protection of the master elicit an *affectionate attachment* from the slave, which will be looked for in vain from the hired servant of a more northern clime.—*Charleston Courier.*

100 DOLLARS REWARD.—Ranaway a negro man named JOHNSON; he has a GOOD MANY MARKS of the WHIP on his back: he was confined in jail last summer; lay once in jail six months within ten miles of his master, but *would not tell his name.*

CORNELIUS D. TOBIN.

[Mobile Morning Chronicle, June 8, 1838]

A circle of relatives famous for "*affectionate attachment*"

THIRTY Dollars reward will be paid by the subscriber to whoever will put in jail HER negro woman MILLY. She is an *old* hand at running away, and tolerably hard to catch, being once concealed 9 months in this Borough, and at another time one year. She is wife to one Daniel Murray, has numerous relations about town, all from report "*quick on the heel.*" The law will be STRICTLY ENFORCED against any one secreting, harboring, or carrying away said slave. A. FAUQUIER.

[Am. Beacon, (Norfolk, Va.) Sept. 15, 1836.]

Think of a woman scornfully threatening VENGEANCE on any one who shall shelter a defenceless wife.

TWENTY Dollars Reward. Ranaway a man named HAMBLETON, limps in his left foot, where he had been SHOT but a few weeks ago, WHILE RUNAWAY. THOMAS HUDNALL.

[Vicksburg Register, June 13, 1838.]

FIFTY Dollars reward for the delivery of my fellow EDWARD in Jacksonville, E. F.; has a SCAR *near the corner of his mouth;* he has TWO CUTS on his hand and arm—a carpenter by trade—the letter E, and some other letters not recollected on his arm—about 19 years of age.

THOMAS SEDWITH.

Jacksonville, E. F. May 25, 1838.

[Darien (Ga.) Telegraph, June 5, 1838.]

RANAWAY, MARY, a black woman, has a SCAR on her back and right arm near the shoulder, caused by a RIFLE BALL.

ASA B. METCALF.

Southern Argus, (Columbus, Mi.) June 5, 1838.

A "DOG COLLAR" USED TO ENFORCE "CONTENTMENT!!"

Slavery with us is a *parental* relation.—*Charleston Courier.*

RANAWAY, a negro boy named LONDON, about 12 years old; had on his neck when he left a *chain dog collar*, with "De Yampert" engraved on it. T. J. DE YAMPERT.

Mobile Morning Chron. May 21, 1838.

FIELD NEGROES—*By Thomas Gadsden.*

ON Tuesday the 17th inst. will be sold, at the north of the Exchange, at ten o'clock, *a prime gang of ten* NEGROES, accustomed to the culture of cotton and provisions, belonging to the INDEPENDENT CHURCH, *in Christ's Church Parish.* [Charleston Courier.]

A Yankee's hatred of Amalgamation.

ONE THOUSAND Dollars Reward.—Stolen from the subscriber on the 30th June, a negro woman named CELIA, about 30 or 35 years of age, 5 feet 3 or 4 inches high. Celia is a bright or copper colored negro, fine figure and very smart. I do not recollect any visible marks, except holes in her ears, and on examining, has a scar on her left arm, (I think) which has the appearance of being burnt or scalded, and on examining her back will be found *marks* about the left shoulder blade, *caused by the whip*, which rise above the level of the skin, and about the size of a man's thumb nail. Celia is very fond of dressing, and carried off many fine clothes, silks, &c. also a pair of ear rings and a breast pin.

Said negro was stolen by Jonathan H. Coolridge, a Yankee, who has lived in Vernon, Autauga co. for 10 or 15 years as a merchant and grocer; *said negro was taken off to answer the place of a wife.* Coolridge is a man of small size, say 5 feet 5 or 6 inches high, red complexion, with dark sandy or brown hair, and sometimes wears large whiskers. I have no doubt but they will disguise themselves as much as possible, and pass under fictitious names, and Celia as a servant boy. ✱All owners and captains of vessels are cautioned against taking said negro off.—Any person who will deliver or confine said Coolridge and negress in any jail so I get *them*, shall be entitled to the above reward, or five hundred dollars for either. Any information respecting which course they may have gone, addressed to me at Vernon, will be thankfully received. JAMES T. DE JARNETT.

July 11, 20m mof

Strengthening PLASTER AND SALVE.

Vast improvement on celebrated Dr. Sweet's.

DR. S. C. HEWETT'S (the Bone Setter, Boston, Mass.) celebrated STRENGTHENING PLASTER. Dr. H. having been interrupted in his professional pursuits by the constant call for this Plaster, has been obliged to offer it for sale. It is recommended to be applied to the following cases, viz:—For pains and weakness in the back, stomach, sides and loins, rheumatism, and the effects of mercury, corns, and the effects and consequences of sprains, dislocations and fractures, and in many cases of felons and ulcerated sores, for cleansing and healing them, and in fact, all weaknesses.

Dr. H. does not advertise this Medicine to sponge the public, but because it is a valuable Salve, calculated to relieve human suffering. As Dr. H. was a pupil of the late Dr. Job Sweet, he has the advantage of all Dr. S.'s skill, in addition of what he has himself acquired in the course of twelve years of extensive and continued practice. This Plaster he considers a great improvement on any hitherto offered for sale for the complaints above specified.

Dr. H. will also prepare medicines (which will shortly be offered for sale) that are certain cures for the tic doloreux or neuralgia, and for the hemorroids or Piles.

No article of medicine will be authorized for sale by Dr. Hewett, unless the label on the same is signed *S. C. Hewett.*

For sale, wholesale, by Maynard & Noyes, Druggists, No. 11, Merchant's Row, Boston, General Agents. Sold also, wholesale and retail, by Charles Whipple, Bookseller, No. 2, State street, Newburyport, Agent for the county of Essex, and for the State of New-Hampshire.

July 21, 1838. 21—6mo

To the Public.

THE subscriber considers it due to Dr. S. C. Hewett, (as an act of gratitude, and to his fellow citizens, from impulse of humanity) to describe, briefly, the condition of body, out of which he has been rescued by the skill and practice of the Doctor.

Before applying to Dr. H. the subscriber had, for nearly two years, suffered a malady, which had so far deprived him of the use of his legs, that he could neither walk nor stand. Every day the loss of power was greater; and the constant sedentary posture, to which he was doomed by day, deprived him of refreshing sleep by night. The want of corporeal vigor produced such a prostration of mental energy, that the melancholy prospect opened before him of years of life without action, and without regulated thought. And whenever sufficient sight broke in upon his benighted mind, to make the darkness that involved his prospects horribly distinct, there fell upon him such an "avalanche" of misery that life itself became a burthen. By the mercy of God, he is now, in a great degree, restored to the power of motion, (so as to walk) and to serenity of mind, by the skill and exertions of Dr. Hewett; and he publishes this (to him) exhilirating fact, that all those unfortunates, who have pined in helpless seclusion, or suffered like maladies in "bitterness of hope deferred," may know that there "is balm in Gilead, and a physician there," to whom all, who would apply, may be assured, that no suffering (by rash unskillfulness) awaits them; but that his mode of treatment is as immediately and constantly grateful to their sensations, as the result is successful and salutary.

The Physician above named is Dr. S. C. Hewett, bone setter, &c. 297, Washington street, Boston.

JOHN B. DERBY, *late Deputy Surveyor of the Customs, Boston.*

July 21, 1838. 21—6mo